

In Cuba

by Ernesto Cardenal

(New Directions; 340 pp.; \$10.50/
\$3.95)

Inside Cuba

by Joe Nicholson, Jr.

(Sheed & Ward; 235 pp.; \$8.95)

Two accounts of brief visits to Cuba, neither of them very interesting, but together constituting a rather instructive package. Cardenal is a Nicaraguan priest, poet, and avowed "Marxist revolutionary" (the book is a translation from the Spanish); Nicholson is an investigative reporter for the *New York Post*. Cardenal went to Cuba with the pious attitude of a pilgrim; Nicholson went out of his way to ask hard questions and look at disagreeable facts; both talked to spokesmen for the regime as well as opponents. Nevertheless, the pictures emerging from both accounts are quite congruent: a country in which a lot has been done for the poor; an economy that is struggling with immense problems but is making headway; general acceptance of and widespread enthusiasm for the regime; despite this, a pervasive presence by the organs of repression, at times acting with brutality.

Jonathan Edwards: Theologian of the Heart by Harold Simonson

(Eerdmans; 174 pp.; \$6.50)

A well-informed and extremely sympathetic study with the focus on the personal piety of Jonathan Edwards, perhaps America's greatest religious thinker. For those unfamiliar with Edwards, except for his oft-quoted misunderstood sermon, "Sinners in the Hands of an Angry God," the book can be recommended as an introduction. Students of Edwards will be interested in Simonson's critique of people such as Perry Miller, who, he believes, refused to understand Edwards from the inside of his own religious experience, so to speak. Simonson particularly admires Ed-

wards's courage in contending against the tide of liberalism that so enervated Christian distinctiveness and confidence. Yet it is to be feared that Simonson's own celebration of "self-authenticating religious experience" will play into the hands of the pervasive subjectivism which is among the more noxious forces in our own culture. By so relentlessly setting grace against nature, reason against experience, and head against heart Simonson's picture of Edwards fails to capture precisely the *thinker* whose wisdom is so sorely needed in the present unhappy state of the American ethos. Nonetheless, a fine book that deserves to be widely read. Simonson is professor of English at the University of Washington in Seattle and has edited a collection of Jonathan Edwards's writings.

Man

by Jürgen Moltmann

(Fortress; 124 pp.; \$3.25 [paper])

Moltmann, one of the most important theologians of our day, addresses himself to one of the oldest questions in theology and every other field of disciplined reflection: What is man? Rejecting the nineteenth-century doctrine associated with Feuerbach, that God is the highest projection of man, Moltmann insists that an adequate anthropology must begin with "God as the criticism of man." Part of a "themes in theology" series published in Germany, this little book deserves a place on any shelf of contemporary religious thought.

Correspondence

(from p. 2)

regain their rights and responsibilities as citizens. Properly interpreted, it could be a real force for national reconciliation.

Instead, the spirit in which it was presented was, at points, punitive and vindictive; until recently, al-

most no attempt has been made to present the principled argument that can and should be made for the policy; and there have been no clear and reasonable guidelines for the alternative service requirements.

On the other hand, opponents of conditional amnesty have done their share to assure the program's failure. Those opposed to any kind of amnesty will, of course, be happy to see the program fail; they will have won the argument by default. Those who will accept nothing less than unconditional amnesty may also see in the program's failure a victory for their cause. They seem primarily interested in making a point about the evil of the draft, the Vietnam war and/or American society in general. In a sense, the exiles are being held hostage to the views of active minorities committed not primarily to amnesty but to the vindication of their own ideological positions.

We've come a long way from the time when any sort of amnesty was officially unthinkable. Unless the program is extended and improved, and unless an effort is made to present the principled argument that can and should be made for conditional amnesty, we may well end up back at the starting point with little to show for the experience.

Eugene Mihaly
Chairman, Issues Center
for a World Without War, Inc.
Berkeley, Calif.

Correction (with apologies to Derr, Augustine, St. Thomas, and a host of moderns):

Gremlins struck at just one letter in Thomas Derr's "Religion's Responsibility for the Ecological Crisis" (*Worldview*, January), but thereby changed the meaning of the sentence. The sentence correctly reads: "Glacken patiently documents a continuing strand of thought, including St. Augustine, St. Thomas, and a host of moderns, protesting the 'crude utilitarianism' which says nature exists *only* for man's use."